



**A godly Con**  
**fession and Protestacion**  
of the christian fapth, made and  
set furth by Iohn Hooper, wher-  
in is declared what a christiā  
manne is bound to beleue of  
God, hys King, his nei-  
bour, and hymselfe.

The herte beleueth to iu-  
stice, confession by the  
mouth is to salua-  
tion. Roma. x.

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**don by Iohn Day dwelling**  
**ouer Aldersgate.**

*Cum priuilegio ad im-  
primendum solum.*



2







# To the Most vertuous

and myghtie Prynce, Edward the sixt  
our mooste redoubted soueraygne Lorde, Kyng of  
England, Fraunce, and Ireland, defendour of the fayth, and in  
pearth nexte and immediately vnder God, the supreme heade  
of the churches of Englande and Ireland: And also vnto the  
most wyse godly, and honourable Lordes, of his hyghnes pri-  
uie Counsell, and vnto the rest of the most wyse godly and let-  
ned assembled of all the honourables, and other appoynted to  
be of hys Maiesties most hygh and godlye Court of Par-

liament, Ihon Hooper hys most humble, louing,  
and obedient Subiect, wysheth all grace  
and peace fro God, wryth long, god-  
ly, and most prosperous raygne  
ouer vs in al godly know-  
ledge, honour, helth,  
and perpetual  
felicitie.



The wyse manne

Cicero (most gracious  
and myghtie Prynce)  
sayth, that he doth not  
onely wronge, & by vi-  
olence oppresseth wro-  
ngfully an other mā, but  
also he that defendeth  
not (if it lye in his pow-  
er) the wronges offered  
is in no lesse faultye

*Offici. lib. i.*

then though he hadde forsaken parentes, fryndes, or  
countre. The same doctrine practised he in the de-  
fence and propulsyng the iniuries and wronges at-  
tempted wroghfully against Milo by the fryndes of

*A. ii.*

Clodius

**The Epistle.**

**Exodi. xlii**

**Gen. xliii**

**Ezechi. lli.  
xxlii.**

**Ihon. xxi  
Marck. xvi.**

**Clodius** as it appeareth by hys eloquente and sa-  
cundious oration made for that purpose in the se-  
nate of Rome. The same kynde of iniuries, other  
godly men in the scriptures of God, haue alwayes  
accozdyng to the lawe eschued: for it is wyrtten, If  
a manne se hys neyghbours Allie fal vnder hys bur-  
then, or hys Oxe to go astraye, hys neyghboure is  
bounde to helpe them bothe.

The Allie from  
burthen, and the Oxe from hys straying. The same  
practised Abraham: when he perceiued hys neuewe  
Loth oppressed with the warres of the Infidelles,  
propulsed, and reuenged the iniuries, and set hys  
neuewe at large and lybertie: Euen so bee there two  
sortes of people, that two sundry wayes do iniuries  
and wronges vnto the soule and conscience of men.  
The one of the, by force or subtiltie defraudeth the  
from the truth and perfection of Goddes worde, as  
hereticall and superstitious mynisters: The other,  
at such tyme as they should wyth prayer, diligence,  
and preachynge, defende the people of God from  
such iniuries and wronges: are negligent or dūme.  
The whyche kynde of iniury, doubtles the Lorde  
God almyghtie wyll at length greuously reuenge.  
Therefore, agaynst this kynde of iniurye, he spake  
vnto the Prophete Ezechiel: **If I purpose to sende  
a Plague vppon the people, and thou gyue them  
not warnynge thereof, I wyll requyre theyr bloude  
at thy hande.** The same sayde he vnto **Saynt Pe-  
ter: feede my lambes, feede my sheepe.** And vnto all  
the Apostles, he sayde: **make ye all Gentyles my dis-  
ciples**



**The Epistle.**

aples. And saynt Paule fearyng to fall in the daunger of the second kynde of doyng wronge, in sauing the wronges of false religion from the churche of **1. Corin. ix.** Christ, sayde: woo be vnto me, if I preach not.

Upon the consideration of these premisses, seynge al thiges be writte for our doctryn, I haue thought **Roma. xv.** it good, to wryte and set furth this Confession, and protestation of my fayth: submyttyng my selfe, and my fayth also mooste humbly to be iudged by your Maiestie, your most honourable Counsel, with the godly assemblaunce of your maiesties most hyghe Court of Parliament, according to the word of god. That by this meanes, I may auoyde the payn, and daunger dewe vnto all them that neglect, or omitt the iniuries and wronges that may happen & chaunce by sinister report, and false slander of Gods word, to the conscience of any of your maiesties subiectes. For I am credibly informed that many false, and erronious opiniōs is entred into their hedes of me (god forgeue the that hath bene & occasiō therof) If any way these iniuries and dangerous slanders may be holpe, I thynke this to be the waye, to offer mooste humbly my selfe and my faith to be knowne, and iudged bi your maiestie, after the worde of god. I protest before god, and your maiestie, I wryt not this cōfession for any Apologie or defence, to contend, or strue with any man, in any matter, nor for any priuate affeccion, or displeasure I beate vnto any man liuyng, or for any inordinate or percial loue vnto my self: but for the cause, & to the same ende, before reherced.

**A.iii.**

**Apke.**

The Epistle.

Marbew. x.  
Marke. viii.  
Luke. xii.

Marbew. v.

Apkewyse for thre other great causes, that shal follow. The one toucheth God, the other your maiestie, the thyrde your louyng subiects. As concerning God, seing both his maiestie, myne owne conscience, & my audytoz knowe, that I haue nether in doctryne, nether in maners, taught no other thyng then I receyued of the Patriarches, Prophetes, & the Apostles, it were not onely synne, but also the very parte of a myscreant, to deny or betraye the innocencie of that doctrine, or to be ashamed to stande to the defence therof, seinge all godly men haue esteemed more the true worde of God, then theyr owne mortall liues. The seconde cause, that toucheth your Maiestie, and your mooste honorable Counsell, is because vpon credyte, and good opinion, and partly by experience, that your maiestie had both of my true sayth and godly zeale: appoynted me (among other of your preachers) though moost vnworthy, to teache your subiectes their dutie to God and man. What true subiect can hear and vnderstand such vntreue bzuites of these that a kynges maiestie shall appoynte to preach, and would not be glad, both for Gods sake and his kyngs, to remoue such vngodly bzuites, yf he can, for the peace and quietnes of their subiects. As for the cause y toucheth the people, it is no lesse worthy then eternal danation. In case he be worthy of iudgement, & in daunger of hel fyre y is angry w his brother, & calleth him sole: how much more, if he cal his brother hereticke, & a denyer of God? If the fyrst be worthy hel fyre, much more the last. Therefore



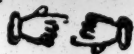
**The Epistle.**

foze least my brother shoulde dye, and then receyue  
condigne reward, dew for a slaunderer: what it lieth  
in me, I do by this Protestatiō of my sayth, cal him  
to repentaunce. And incase any man stand in doubt  
of myne opinion and meanyng in religion: Let hym  
not damne me befoze time, but vse the meanes with  
me that the .x. Tribes of Israel vled wth the Tribe  
of Ruben, Gad, & halfe the tribe of Manasses, that  
buyld at their retorne to their possessions, an aulter  
vpon the borders of Iordane the whych fact was  
lyke to haue ingendered great warres. But it was  
stayd by the meanes of consultatton, and commu-  
nication had with those that buylded it: and theyr  
myndes knowne, the dissention was ended and ap-  
peased. Euen so I wold desyre my christe cōtremē  
to vse me (for I haue built no aulter of ydolatry) if  
they be in doubt of me in any thyng, & not to kyll by  
hearesay, nether befoze they haue heard me speake.

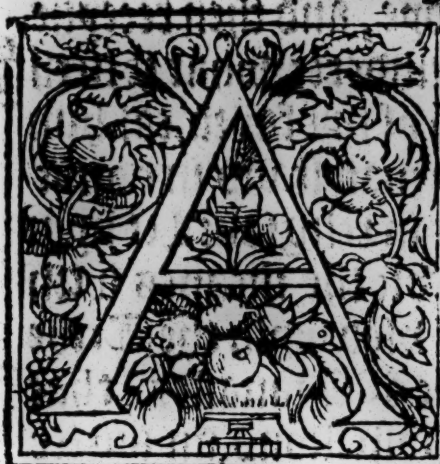
Galath. vi.  
Jacob. v.

Isa. xxi.

Thus I pray God, both thei and I may serch  
alwaies to liue in his feare, to obeie our  
Kinge, and to be profitable, and true  
members of this Realme of En-  
glande. So be it. The .xx. day  
of December, in the yere  
of our Lorde God.  
a. M. D. & fiftie.



## To the Reader.



None as I perused this confession, & protestation of my sayth after the fyrst prynt, I perceyued wordes, and syllables euil placed. And in pletter G, the sixt face, and syxt lyne, both agaynst my coppe and the state and argumente of my matter, ther is prynted

Saynt Paule confesseth, for I. Paule confuteth, an affirmatiue for a negatiue, as thou mayst vnderstande by the place, howe the worde prynted, semeth to affirme, that the place denieth. But suche faultes escapeth some times, contrary aswel to the Prynters as the authours mynde. Thus the Lorde be wyth the, & pardon al our faultes, for the death of Christ.

At London the. xxvi. of  
Decem. An. M. D. l.



# The Confession and

Protestacion of John Hoos

Pers ffapeth.



I beleue accordyng to the ho-  
lye scripture to bee thynges  
wythout tyme, & before tyme.  
Also to be things with tyme  
& made in tyme. The thynges

wyth out and before tyme, is God only  
and soly. iii. in diuersitie of persons, &  
one in essence and equalitie of the god-  
head. The father, the sonne, and tholy  
gost. Not. iii. Gods, but one god. Thin-  
ges wyth tyme, and in tyme, be al thynges,  
that euer was, now is or euer shal  
be created in heauen or in yerth, vntyll  
the day of the last generall iudgement,  
when as both body & soule, shal begyn  
together (for the soule euer lyueth) im-  
mortalitie and ioyes wythout tyme, of  
such as be ordayned by God to eternall  
saluacion, and of such as be appoynted  
and haue deserued it, to eternall dam-  
nation, to begyn eternall paynes, and  
so to endure without tyme.

Math. iii.  
and. xxviii  
zacary. iii.

Genesis. i.

Math. xxv.  
Ihon. ix.

I beleue the sprites bothe good and ii  
bad, and lyke wyle the soules of men,  
and women, created by God, to be im-

Iude  
ii. Bar. ii.  
Lake. xvi.  
Ihon. xv.

B. i.

mor-

The Confession of  
mortal, and from their creatiō to lyue  
foꝛ euer and neuer to dye.

Gen. i.

I beleue al thinges cretead by God  
as concernyng their creatiō, to be per-  
fect and good: without hatred, displea-  
sure, grudge, cōtumacie, rebellio, Diso-  
bediēce oꝛ pride agaiſt the maker.

iii. I beleue that thynges created by  
God, part of them by grace, and gods  
fauour, hath & euer ſhall perſeuer and  
cōtinue in the perfecciō, and excellen-  
cie of their creacion, as the ſpirites, oꝛ  
angelles, that neuer fell, noꝛ hereafter  
ſhal fal, through the meanes of Chriſt.

Collo. i.

iiii. I beleue that parte of theſe crea-  
tures whiche God made in theyꝝ per-  
feccion, nowe to be ſubiecte, parte of  
theym to immortall paynes, parte to  
mortall paynes, parte vnto bothe: as  
the deuyl, and man, that fell into this  
ruin, and perdition of themſelues, al-  
though diuers wayes.

Rom. viii.

Luke. xvi.  
Math. x. v.

Gen. iii.  
John. vii.

The deuil by pryde, and Arrogancye,  
whyles he would be lyke vnto God.

Man by ignoraunce, and by craſte of  
the deuyl deceyued, and not by anye  
imperfeccion of goddes parte in their  
creacion



John Hoopers sayth.

creation, nor by any force, compulsion  
or violence of goddes parte, that com-  
pelled them to euell.

For I beleue God to be the autho<sup>z</sup> zach. i. i.  
of lyfe, and saluacion, and the wyl of Jo. ii. ii.  
the deuil and of man, to be the occasi- Rom. xv.  
on of both they<sup>r</sup> losse. Jaco. i.

I beleue al the people of the world <sup>b</sup>  
to be eyther the people of God, eyther  
the people of the Deuyl. The people of Jo. viii. x.  
God, be those that with hearte & mind  
knowe, worship, honour, prayse, and  
laude God, after the Doctrine of the Eph. ii.  
Prophetes and Apostles.

The people of the Deuyl be those, that Roma. i.  
thynke, thyr worship, honour, reuerēce  
feare, laude, or prayse God, any other  
wayes, besides, or contrary to the doc-  
tryne of the Prophetes and Apostles.

I beleue that this people of God, vi  
which be the very true churche of God,  
to haue a certayn doctrine, that neuer  
was, is, or hereafter shalbe violated bi Math. xvi.  
time, or any mans authoritie. Thys Eph. ii.  
doctrine onely and soly, is comprehen- Pla. xix. cxix.  
ded in the sacred, and holy Byble,

And I beleue, this doctrine of the vi.

B.ii. pa. riarkes

The Confession of

**Ihon. b.**  
**Tim. iij**  
**psal. xix.**

**Deute. vi.**  
**Exod. xx**

**Ihon. b.**  
**1. Corin. ii**

**De. xxxij.**  
**psal. xliij.**  
**1. Cor. xiiij.**  
**Ephes. iij.**  
**Math. iij.**  
**and. xxiij**

Patryarkes, & prophetes to be sufficient, and absolutely perfect, to instructe me, and al tholy churche, of our duties towarde god, & toward our neibours.

Of god it teacheth, that he is but one, almightie, maker of all thinges, merciful, iust, & al thynges that good is. And seyng we knowe nothyng of god, nor can iudge nothing of god, as touchyng our saluacion, but after his worde, we muste iudge of hym as we be taughte therin, as wel of hys diuine nature, as of the diuision of the persons in the deuine essence, so that we be compelled by the aucthoritye of gods worde, to cofesse the pluralitie of persons, the father, the Sonne, and the holy gost, in the vnitie of one deuine godhead and essence.

**viii** I beleue as touching v father of heauē as much as holy scripture teacheth vs to beleue, & is set forth by partes in the iij. Credes, the Crede commonly called the Apostles Crede, where as we say:

**ix** I beleue in God the Father almighty maker of heauen and of earth, and so forth, wyth al suche thynges as the crede of Neece beleueth, & after the faith

and



**A Crede of Athanasius, in this behalfe.**

I beleue, the seconde person in Tri-  
nitye, to be one god wyth the Father in  
godhead, and diuers in persō. I beleue  
hym to be the very substantiue, image,  
and figure of god, wythout beginning  
or endige, with al other properties and  
condicions, that the hollye scripture of  
God, or the decre, or doctryne of any of  
the thre forme credes affyrme.

Colo. i.  
Hebru. i

xi

Ge. iii. xii.  
eb.  
Ephesi. i.  
Colo. i. & ii.  
Roma. v.

I beleue that the mercy of the father  
the sonne, and the holy ghost, pitied,  
had compassion vpon Adam the losse  
man, and was prouoked to ordeine the  
sonne of god, second person in Trinitie:  
to debase and humble him self vnto the  
nature of mā, and also to become man  
to redeme and saue the losse man. For  
euen as he was by externall malyce  
and craft of the deuell, broughte to con-  
fusion, to sinne, and so to death both of  
bodye and soule, nothyng hauninge in  
him self as touching his first creacion  
that prouoked, styred, intyled or allu-  
red hym to euell: Euen so after his fall  
was there nothyng in hym, or etier  
after coulde be in hys posteritye, that

Gen. iii.  
Rom. v.

Roma. iiii.  
and. xv.  
Eph. ii.

myghte

The confession of  
myght or maye allewre, or prouoke  
hym or anye of hys posteritye, to the  
meanes or helpe of his or theyr saluaci  
on. But euen as he was loste by ma  
lyce, and deceyte of the Deuyll: so is he  
and so shall al hys posteritye be saved  
by the mercye, and merites of Chyrste.  
The Deuyll and Adams wyl, wrought  
synne and death: goddes mercye, and  
Chyrste hys merites, wroughte grace,  
and lyfe. The wyl of Eue and Adam  
straynge, and wanderynge abrode v  
pon the fruite, an obiecte, and matter  
forbydden of God, that they shuld not  
eate of, brought them into death:  
Jesus Chyrste the seede of the woman  
applying bothe bodye and soule to the  
obedience of God, deserued life. As it  
is in the scriptures, and in the seconde  
parte of the common crede.

xii. I beleue in Jesus Chyrst, hys onlye  
sonne our Lorde, whych was concep  
ued by the holy ghooste, bozne of the vir  
gynne Marye, suffered vnder Pontius  
Pylate, he was crucified dead, and bu  
ried, he descended into hel, and the third  
day he arose again fro death vnto life:  
and



**Ihon Hoopers sayeth.**

and ascended into heauen, and ther sit  
teth on the ryght hand of God the fa-  
ther almyghty. And frō thence he shal  
come to iudge both quicke & the dead. xiii

I beleue that by this meanes, and  
no other, the sinnes of beleuers, to be  
forgeuen without the merites and de-  
seruiges of Adams posteritie. Bi Adā  
synne came into the world, and bi sinne  
deathe: Euen so wythout all merites,  
respectes, and worthynes of Adam, ey-  
ther of anye of his posteritie, by Iesus  
Chryste, came remission of synne and  
lyfe euerlastyng. And euen as I beleue  
stedfastli, sinne & death, bi this meanes  
to be ouercome and destroyed, and euer  
lastyng life to folow it: so beleue I the  
sonne of god to be perfecte god & man,  
accordyng to the scriptures, and do cō-  
demne the heresies of Arian and Mar-  
cian, with their complices & adherētes  
that wyckedlye beleued the contrary.

And as I confesse and beleue the mea-  
nes of our saluacyon to be only Christ  
so I condemne the Pelagian and all  
such other, as beleued and taught, that  
they cold by their own powers, strēgth  
and

*Ihon. vi. xii  
Rom. xv.  
Eph. i. ii.  
Hebru. ii. ix. x.  
Colo. i. ii.*

The Confession of  
and wyl worke they? own saluacion:  
whych falle opinion conculcateth, fru-  
strateth, slaundereth, condēneth, & blas-  
phemeth al the deservynge of Chyyst.  
Therefore the Pelagiane is called wor-  
thely the enemye of grace.

xiiii Farther I beleue that the grace of  
God, deserued by the passion of Chyist,  
doth not onely, frelye, and wythout all  
merites of man, begyn, teache, and pro-  
voke manne to beleue the promises of  
god, and so to begyn to worke the wyl  
of God: but I beleue also, al the wor-  
kes, merites, deservynge, doings, and  
obedience of man, towarde God, al-  
though they be done by the spirite of  
god, in the grace of god, yet being thus  
done, be of no validitie, worthines, nor  
merite before god, excepte god by mer-  
cy and grace, accompte them worthe  
for the worthines and merites of Je-  
sus Chyiste, that died vnder Poncy-  
us Pilatus: so that I beleue grace, not  
only to be the beginner of al good wor-  
kes, but that all good workes done by  
man in their greatest perfeccion, haue  
neede, and wanteth grace to pardonne  
they?

Luke. xvi  
Rom. xiiii



John Hoopers fayth:

their imperfection.

I beleue in the holye ghoſte equalle xiiii.  
god with the father, and the ſone, and  
proceedynge from them both: by whose  
vertue, ſtrength, and operation, the Ca  
tholyke church is preſerued from all  
errores, and false doctrines, and teach  
eth the cōmaniō of ſaincts in al truth  
and verity: the whych holy ſpirit. Chal  
neuer forſake the holy church which is  
Chriſt his myſtical bodye.

Matth. iii.  
and .xviii.  
Act. ii.  
I. Corin. xii.  
Ephe. ii. iii.  
Ihon. xiiii.  
Gala. iii.  
Joel. ii.

I beleue that this holye ſpirit wor- xv.  
keth the remiſſion of ſynne, the reſur  
rection of the fleſhe, and euerlaſtynge  
lyfe, accordyng to the holy ſcripture.

Thys is my fayth, and doctryne  
concernyng the Godhed and diuerſitie  
of perſons in the holy Trinitie: and al  
ſo of the two natures in Chryſt, hys  
godhed, and manhed. Abhorring, and  
detestiſg the herelies of Samofatenes.  
Arian, Neſtor, Eutiches, who wer con  
demned by godly coūcels, Nice, Cōſtā  
tinople, Ephesin, Calchedoni, & other.  
I deteſt and abhor the Martian & Ma  
niche, that ſaineth to be two gods, and  
bothe eternal: one good, & the other euil,

C. i.

alwayes

The Confession of  
alwaies at debate among them selves.  
I detest, & abhor & monstrous doctrine  
of the Valentines, & so generally of all  
those that haue denied to be anigod, or  
wold haue many gods, Also al those I  
detest that haue erred, and maintaine  
theyr erreure in any thyng concerning  
the essence of god, or denied the plurali-  
ty of persons, as of the father the sone  
and the holye goost. This is the faith  
of gods spiryte, in my conscience, whi-  
che I haue lerned in hys word, & haue  
sayethfullye, and relygyouslye prea-  
ched, and taughte the same in all my  
sermons, as I wyl be iudged by mine  
audytory. Also the same doctryne, I  
haue furthred & set forth i al mi bokes  
& writings, though sum Calūniators  
and slanderers, would gladly make  
the poze people beleue the cōtrari. But  
I do decline and appeale from such vn-  
charitable sprites, vnto the charitable  
reader and louyng herte of all theym,  
that be indued with gods holy spirite  
for they wyl not constrayne, nor force  
letter, sillable. word, or sentēce, cōtrari  
to the mynde of the speaker, & writer,  
but



John Hoopers sayth.

but wyll iudge, and searche for iudge-  
ment, in the processe and circumstan-  
ces of the writer, & content themselves  
with the writers mynde, rather than  
to brynge theyr affection and corrupte  
myndes, to make their own imaginaci-  
ons and fantasies another mans doc-  
trine, as the Arrian, Pelagian, Ana-  
baptist, Papist, and other do, and haue  
doone, bryngyng corrupte myndes to  
the lesson and readyng of Chrystes te-  
stament, and wold that their fals here-  
sies, and vnttrue imaginations, sholde  
be Chryst his doctrine. Seeyng bothe  
goddes lawes, and mans lawes saffe-  
reth, and geueth libertee to euery man  
in a cause of religion to be interpreta-  
ter of his owne wordes, it were contra-  
rye to iustice, to put any man from it.  
For if the auctor may not be the inter-  
preter of his owne mynde, what wold  
not malyce, enuy, spite, and disdayne  
gather of works most truly and fayth-  
fully mente and wrytten? And seynge  
charitie and the lawes of this realme  
as it appereth in an act of parliament  
made in the fyrst yere of the reigne of our  
C. ii. Soue-

The Confession of

Soueraigne Lord Kyng Edward the  
syxte, geueth lybertie, and lycence to  
hym that shalbe accused for a matter  
of Religion, vpon malice, euil wil, ha-  
tred, disdayne, or by made and subor-  
ned recordes, to repel and conuicte al  
suche false recordes, and theyr accusers  
by other faithful and indifferent Re-  
cordes. The which acte of parliament  
God forbydde should be denied to any  
of the kynges Maiesties preachers: for  
yf the testimonye of theyr audientes,  
shal not quitte theym from the spyte &  
calumnacion of malicious, & vncha-  
ritable men, they shal not long preache  
the truth. For ether the papistes wyl  
accuse the, bycause thei wishe the pope  
& almonnantes of papistry to be ta-  
ken out of the way: Ether the carnall  
gospellar, that cannot abyde to heare  
his faultes, & carnal life rebuked. And  
I thinke if the Kinges magestie, & his  
most honorable counsell prepare not the  
soner a byddle & correction for synne,  
the true preacher of God hereafter shal  
be more persecuted for reprehendinge  
of synne and vngodly lyfe, then euer  
yet



**Thon Hopers fayth.**

yet hyther vnto he hath bene persecu-  
ted by the papistes. Thus I haue de-  
clared my fayth, and belefe towarde  
God, accordyng to the Scriptures, in  
the which I trust to cōtinue vntil deth  
end this myserable, and wretched life.

Nowe I wyl declare also the same  
towards the churche of Chyste, what  
I beleue of the magistrats, the my-  
nisters of the worde, and the people I  
dwel wyth al. And of these thynges I  
wyl speake accordyng to the doctrine  
of the Prophetes and Apostles. For  
many tymes as well heretofore, as in  
our daies, haue bene superstitious hi-  
pocrites, and phātastical sprites, that  
haue neglected, and cōdemned the of-  
fice of maiestrates, iudgemētes, lawes  
punishmentes of euyl, lawfull domini-  
on, rule, lawfull warres, and such like:  
without which a cōmon wealth maye  
not endure. Thei haue condemned al-  
so the ministry, and ministers of Chri-  
stes church: and as for christiā societie  
and charitable loue, they confounde.  
Thei vse the minisrte of the churche  
so, that it is out of al estimatiō, suppo-  
synze

The confession of  
syng them selues to be of such perfecti-  
on, that thei nede neither the ministe-  
ry of the word, nether the vse of Chꝛi-  
stys holye Sacramentes, Baptisme,  
and the Supper of the Lorde.

And the other they vse wyth suche  
deuylsh disorder, that thei would by a  
law make theyꝝ theyꝝ neyghbours, &  
theyꝝ neyghbours theyꝝ, confounding  
al propriete and dominion of goodes.  
Before our tyme the fary, & damnable  
heresy of Marcian and the Maniches  
against the magistrates, troubled ma-  
ny a yere dangerously both Asia, and  
Affrica. And not yet. cccc. yeres syth a  
gone, a sorte of people called Flagelli-  
feri dyd the same.

And now in our tyme to the great  
trouble and vnquietnes of many com-  
mon welthes, in Europe, the Anabap-  
tistes hath resuscitated, and reuyued  
the same erroures. Whiche is an ar-  
gument and token of the deuyls great  
indignacion agaynst ciuill polici and  
order: for he knoeth where such errors  
and false doctrines of politicall orders  
be planted, two great evils necessarily  
must



**Thon Hopers fapth.**

• must nedes folowe: the one is sedicion,  
that bryngeth murders, bloudshedding  
and dissipacions of realmes: the other  
is blasphemie against Chyistes precious  
bloud, for these sects thinke they be a-  
ble to save themselves, of & by themsel-  
ues. Farther whereas the magistrates  
be cumbred wyth those dangerous  
sorte of people, the Deuill knoweth  
they shal haue no leaser at wil to take  
some order by gods worde, to oppresse  
suche false doctrine. But thys we bee  
taughte out of the scripture, that even  
as mā is ordeined to the order, change  
and alteration of tyme, as the order of  
the yere appointeth, now to be subiect  
vnto summer, now vnto winter, nowe  
to the sprynge, and nowe to the falle:  
so hath God ordeined, & comaūded mā  
to be obediēt to policies, & orders wher  
soeuer he be, so they be not repugnaūte  
nor cōtrary to the word of God: As Jo-  
seph in his herte, bore abrode wher soe-  
uer he wente, the true knowledge & in-  
uocatiō of God, also of Christ to come,  
yet outwardly in courts, iudgements,  
contractes, and in possession of goodes  
he

The confession of

Dani. xlii.

Roma. xlii.  
Exod. xlii.

he bled the lawe of the Egyp̄tiās: euen  
so did Daniel in Babilon. Ther is no-  
more to be taken hede of, in lawes, and  
ciuil policies, but to se the law repugne  
not the lawe of god: and that the lawe  
makers, and those to whom the execu-  
cion of the law is cōmended vnto, haue  
a special, and singuler eie vnto the effect  
and the meaning of the lawe, wherfore  
it was made a law: the which S. Paul  
wonderfulli exhorteth people to vnder-  
stande, saying of the lawe, and magi-  
strates: let them be a feare and terrour  
to the euil doers, and a praise, and com-  
mendacion to the well doers. Neither  
forgeth it, though the forme and ma-  
ner of lawes, of iudgements, of paines  
and punishmentes, be not like in al pla-  
ces, as the lawes of Feuderies bee not  
lyke in Italy, Englad, Fraunce, Spain  
nor Germany. Yet shuld euery nation  
be subiect vnto the lawes of hys owne  
realme, and cyuyl pollicie: and in thys  
doynge, he shal offend God no more, the  
the Englysh mē, that haue lōger dayes  
in the sommer, shorter dayes in wynter:  
then those that dwel nere to the south:



John Hoopers sayth.

Of S. Paule that had longer dayes at the Solsticium and pitch of the sunne in Macedon, then Christ had at Jerusalem. But euē as we be content with our measure and length of day & night and others be contented wyth theyrs: so must both thei and we submit oure selues, and be contented wyth the measure, and order of oure owne lawes. I do therfore bewayle and lament, that the preachers in the church, and schoolmasters i their scholes, the housholder in his housholde, do knowe no better what the dignitie and honour of a cytyl pollicy is: by whom it is ordained, and by whom it is preserved, how dangerous & damnable a thynge it is before god and man, to trouble and disquiet it, by any furour and madnes of opinion, as the Marcion, Maniches, & Anabaptistes do. I se & know by experience, muche trouble & danger to ryse among the vnlearned & vngodly people, by ignorancy: for whē thei se such deformities, & cōfusiōs rise & haūce, as we see many times to happen in kyngdoms, cortes, iudicials, lawes, gonernors

D.i

that

Roma. xiii.

The Confession of  
that more fanſy pryuate profyte, and  
ſingularitie, then the profyte of the  
hole comynō wealth, and indifferencye  
of all men, and all cauſes indifferente-  
ly: they ſuppoſe vncelye, (for lacke of  
knowledge in goddes worde) that all  
orders, pollicyes, kingdomes, and do-  
minions, be no other thinge, thē cruell  
Tirannie and oppreſſion of the poore.  
And alſo to haue theyr beginnyng, and  
orygynall eyther of the Deuyll or of  
pryde, and couetouſnes of men. Thys  
ſame euyl vpon the ſame occaſyon of  
ignozauncye, cauſed naturall wiſe mē,  
much to be troubled and vexed about  
the conſideraciōs of kyngdomes, pol-  
licyes, Rules, and dominions, becauſe  
they perceiued all kingedomes to bee  
ſubiect vnto troubles and alteracions,  
and not only that, but they perceyued  
ryght well, no kyngedome to be perpe-  
tuall, nor for euer. And in dede, who ſo  
beholdeth the beginnyng, the contynu-  
aunce and end of the Emppyre of Rome  
ſhal ſe righte wel, theyr imaginacions  
to be no bayn thinges.

Howe muche of hyr owne bloude,  
and



John Hoopers sayth.

and of straungers bloude dyd Rome  
shedde, before she came to the regimēt  
and rule of all the worlde: When she  
was aspyred thereunto, & was a feare  
to al the worlde, howe muche bloud of  
her owne shedde she, by cruell warres  
and contencionys, the iestes and wy-  
tinges that mencioneth of Silla, Ma-  
rius, Cinna, Cesar, Pompeius, Brutus,  
Anthonius August, & other declareth.  
Thus when the Lord God wold take  
from Rome, for her synnes, the domi-  
on of the world, he sēt the Gothes, Vā-  
dals, Huns, Arabies, & Turkes: that  
wasted not only Italy but also Egypt,  
Aphrica, and Asia, and so brought the  
Empyre of Rome to noughte. As ma-  
ny tymes as I reade and marke this  
history and other lyke, it causeth me to  
looke vpon many euill Englishe men  
as Scipio looked vpon the greate citye  
of Carthage whyles it was a burning,  
saying with a lamentable voice: the in-  
constancy of fortune in humain things  
is to be lamented. Which voice sprāg  
vpon this occasion that Carthage be-  
ing a cyty of greate renoume, & domi-

D.ii.

nion,

The Confession of

nio, was now becom a pray vnto s fire,  
and deuolted as wildd alwayes doth,  
the consideration of presēt euels, vnto  
other yet florishyng in hault, & pros-  
perous felycpty: and declared as a mā  
seing before, the ruine and fal of things  
that stode, destinated the fall of Rome  
to cum, that shuld perish by like plage.  
Euen so, when I beholde the euil pesti-  
ferous affected mindes of english men,  
and perpend and wai the frutes of such  
corrupte myndes, contempte, hatred  
grudge & malice, against their king, ma-  
gistrates, laws, orders & pollicies, dout-  
les I can no other think, but these men  
as much as is in thē, cōspire & work the  
distruction of thys realme. For it cā no  
other wise be, but as cōtempt of godlye  
lawes, & sedition amonge the people,  
and subiectes, of what degre so euer  
they be, haue wroughte the destruccion  
of other realmes: so must it, and can no  
otherwise do, vnto thys realme. But  
what realme oz kingdom soeuer wil a-  
uoyde these euils, let them prouide the  
word of God to be trulpe and diligent-  
ly preached, & taught vnto the subiects  
and

The chief res-  
medy agaynst  
sedition.



John Hoopers faith.

and members thereof. The lacke of it  
is the chiefe cause of sedition and trou-  
ble, as Salomon sayth: Where <sup>Pro. xxi.</sup> prophe-  
cie wanteth, the people are dyscy-  
pated. wherfore I canne not a litle wo-  
der at the opinion and doctrine of such  
as save a Sermon once in a weke, in a  
moneth, or in a quarter of a yere, is suf-  
ficiēt for þe peple. Truly it is iniuriously  
& euell spokē against þe glory of god, & sal-  
uaciō of the people. But seing they wil  
not be in the whol as good vnto god as  
before thei haue ben vnto the diuill, nei-  
ther so glad to remoue false doctryne  
frō the people, and to continue them in  
the true: wher as they did before occu-  
py the most part of the fornone & moſte  
part of the afternone, yea and a great  
part of the night, to kepe the estimaciō  
& continuance of dangerous and bayn  
superſtitions, wer it much nowe to oc-  
cupy one hour in the mornynge, & ano-  
ther houre towards night, to occupye  
the people with true and earnest prayer  
vnto God in Chryſtes blond, & in prea-  
chyng the true doctrine of Chryſt that  
they myght know and continue in the

The Confession of  
true religion, and faythfull confidence  
of Christ Iesu.

Exercise, and dyligence bringeth  
credit vnto religion, whether it be true  
or false. For it neuer taketh place, nor  
roote in the people without dyligence,  
as it is to be perceyued by the actes, &  
testes, done in the time of Jeroboam, and  
Roboam the kynges of Israel, and Ju  
da. What brought the Masse and al o  
ther Idolatry into estimacion, but dai  
lye preaching and saying therof, with  
such laud and praise as every old wife  
knew what a Masse was worth.

Fyftene Masses in a churche dayly  
were not to manye for the Priestes of  
Baal, and shuld one sermō euery daye  
be to muche for a godly Bishoppe and  
Euangelical preacher. I wonder how  
it maye be to muche opened, and decla  
red vnto the people. Yf any man saye,  
labour is left, and mennes busynes ly-  
eth vndon by that menes. Suerly it is  
vngodly spokē, for those that bere the  
people in hande of such a thyng, know-  
eth righte well that there was nether  
laboures, cares, nedes, necessitie nor a-  
ny



John Hopers faith.

ny thinges els, that heretofore coulde  
kepe the frō hearing of Masse, though  
it had bene sayde at.iiii. a clocke in the  
morning. Therfore, as far as I se, peo-  
ple wer content to lose more labour, &  
spent more time then to go the Devil,  
thē now to come to God: but my faith  
is that both Master & seruāt, shal find  
vauntage, & gaine therby at the yeres  
end, though they heare morning Ser-  
mon and morning prayers every day  
of the weke. For by this meanes they  
shoulde learne, not only to knowe God,  
but also theyr magistrates, and to put  
difference betwene the office, & the per-  
son that is in office, & betwene the of-  
fice, and the troubles, necessariely an-  
nexed vnto the office, whiche bringeth  
not onely knowledge of office & officer,  
but also honour, & reuerence, vnto the  
both, as. S. Paule that loued the poli-  
cy, laws, order, and wisdom of the Ro-  
maynes, yet dislyked verye muche the  
vice & naughtines of Nero: vnto who  
he submitted and willyngly broughte  
into seruitude both his body and hys  
goodes, and rebelled not thoughte Ne-  
ro

The Confession of

1. Reg. xviii.

Deut. xlii.

Psal. cxliii.

to was a noughtye Emproure, for hys  
office sake, which was the ordynaunce  
of God. So dyd Elyas loue the state,  
honour, and dignitie of the kinges of  
Israel: yet detested, & fel foul out wyth  
the fautes of Achab. The same doc-  
trine teacheth saint Peter vnto al ser-  
uauntes, commaunding them to obey  
theyr maisters, though they be euil, ha-  
uyng a respect to the place they be in,  
which is the order of god, & not vnto the  
vice, & abuse of the persō in gods order.  
Truly be the ruler of hym self neuer so  
euil, yet the lawes, iudgements, pu-  
nishments and statutes, made for the  
punishment of euyl, and the defence of  
the good, be the very worke of God, for  
the maiestrates be the keepers of disci-  
pline and peace. Therfor as the motiō  
of the heuēs, the fertility of the earth be  
the works of god, & preserved by hym:  
euen so be the gouernours and rulers  
of the earth, as David saith: he geueth  
health to Prynces as it was shewed  
in hym selfe, Salomon, Josaphat, & o-  
thers. The regimēte & policy of king  
David was troublous, and ful of mys-  
serues,



John Hopers faith.

series, the reigne of king Salomō his sonne, peaceable and quiet, the reygne of Josua, victorious, and prosperous.

The raygn of the iudges that folowed so troublous & vnquyet, as a more rēt and tozne common wealth, I haue not redde of: yet was the order of God all one, as wel in the one as in thother, and requyred as much loue, assistance, and obedyence of the people, to theyꝝ kyng and magistrates in theyꝝ trouble, as in theyꝝ quietnes & peace. So doth Daniel ē prophet most godli & wysely teache by hys ymage that he sawe made of fower sundry mettals, but he concludeth, whether the regiment and regēt wer gold, syluer, copper or Iron, the people alwayes obeied. The same teacheth also the doctryne and example of John Baptyste, Chryste, Saynte Stephen, and saynte James, Johns brother. For althoughe the regymente were neyther so godlye, nor so quiet in herodes times, and Pontius Pilatus as it was in Salomons time: yet gaue they alwayes lyke reuerence, honour, and obedyence vnto them, for theyꝝ or-

The Confession of  
ders sake, as though they had ben the  
berteonest prizes of the world, as their  
doctrine, tribute and bloude recordeth.  
For they gaue vnto Cesar the thinges  
due vnto Cesar, as they bodies, and  
their goods; but they soules they ow-  
ed to none, but vnto God. And when  
diuersitie of religion, & doctrine shuld  
be discuffed and determined by their la-  
wes, they declined frō their iudgemēt,  
and appealed vnto the word of god, to  
haue al controuersies ended thereby.  
When that toke place, they gaue than-  
kes to god: when it dyd not, they were  
cōtent paciently to beare whatsoever  
goddes hand wold permit the magi-  
strates to lay vpon the. were these exā-  
ples knowē and kept before mens eyes  
people wold not for a fault or two that  
shuld happen in the regimēte, irritate  
and prouoke the regentes and princes  
with contumacy, and rebellion, as it is  
sene commonly at this day, but rather  
folow the example of the Jewes that  
when they herd of the facts, and doin-  
ges of Itholome Lathure, that killed  
twentie thousand of their cōtrey men  
and



John Hopers faith.

and caused those that he toke captiue,  
to eate the fleashe of theyr owne deade  
fathers, and brothers, yet rebelled they  
not, but knew it was for theyr sin, and  
therfore exorted one y other to penaunce  
& amendmēt of life: the same self doc-  
trine teacheth our sauoure Christe in  
his holy Euangeliste Luke. Thys I  
thoughte good to put in my crede, for  
the declaracion of my faith towarde  
ciuil magistrates, orders, & lawes, & to  
opē the differēce betwene thorders the  
person, & suche troubles as be annexed  
vnto thorder: lest any mā thold, for tro-  
ble & confusions sake, dāne order, & re-  
gimēt it self: or els, by the meanes ther  
of, to detract & forsake, to take paines  
i such vocacion, as the Epycures dyd,  
wheras in dede, rule, & regimēt thesel-  
ues by the great benefites of god. And  
therfore now in the later time, more to  
be preched & taught to the people for di-  
uers cōsideraciōs, the euer heretofore:  
Specially because sōtēpt of honestie, &  
lawes, laboure, & godly exercises, rayne  
in the heart the ydell. For at the begi-  
ning mā shōbered reasō & were ruled  
indv

E.ii.

therby

The Confession of  
therby; that they brought them selues  
into order & pollicie. And for the main-  
tenance therof, sought out craftes and  
artes necessary for the preservation of  
pollicie and order, and so wer glad ra-  
ther to be ruled by reson then by force &  
violēce. This time being expyred & re-  
sō corrupt, aspiring farther thē reason  
by nature wold, partly for to much loue  
of hez self, partly to tame & kepe in sub-  
ieccion such as disordered al good order  
& rule, descended from the regiment of  
reason vnto the force of war, & marcial  
lawes. Thesame seming good vnto al  
mightie god, to tame & reclame mā by  
force, that would not be ruled by reson.  
But now are we fallē into the last time  
& end of the world, wherifor reson ru-  
leth lust, & for iust battail, ruleth immo-  
derate cōcupiscence: for scarce is there  
one of a .C. that loue to seke for wysdō  
& knolege of resō, & of artes, that other  
mō found out & left vnto vs. And as for  
the paines & traunys of war, let eue-  
ry mā iudge, & cōsider him self, whether  
our weak nature cā suffer as much as  
Dauid, Achilles, Cyrus, Alexander, Ha-  
nybal.



**Ihon Hoopers sayth.**

Nybal, Marcellus, Scipio, C, Cesar, & other did: the shal we perceiue, that nature now in man consumed, effeminated, & worne out, is a thyng most vnable to do, that fore age hath done.

Therefore haue these later daies more nede of much teachyng, in cyuyle causes, then the old age before vs, whyche better, and more modestlye, gouerned them selves by onlye reaso, then now we do by goddes worde, and reason.

And this is not knowen onely by the holve scriptures, but also by prophane writers, that declare wyth the age of the world to encrease iniquitye. And oure experience maye be a comentary in this behalfe to gods lawes, & mā's lawes: for where as saynte Paule declareth the ciuill Magistrates, not only to be ordeined, but also preserued by god, & that al mē shuld accept, & accōpt hym to be the trewe Magistrate, that God had appoynted, and not such a one as ē people & subiects appoitt their selues. And euē as wyse Cicero perceyued at the begynnyng of the mortall diffencion and debate betwene Pompeius

The Confession of  
pelus, and Julius Cesar, gaue counsell  
acordinge to the wil of God, (declared  
vnto him by the suffrages, and voices  
of the Romaynes) that Cesar shoulde  
haue bene cheyfe Ruler of the people:  
nowe for lacke, and cōtempte of know-  
ledge, both saynte Paule, and Cicero  
be neglecte d. For either the people wil  
haue no magistrate at al, or elles such  
a one, as it please th them selues, and  
not hym that God hath appointed.

If thys aduenture take no place, they  
wyl change (if they can) the state of  
the common wealth, that wheras one  
raigneth, a Monarche or kynge, they  
wolde chaunge it into the regimēte  
of manye. And wheras many raigne  
(as mē neuer contented with the state  
that God hath appointed) turne the  
regymēte of manye into the gouer-  
nauce of fewe. Whose nature Orace  
wel declareth. *Lib. Epist.*

*Optat Ephippia Bos piger, Optat anare Caballus.*

Roma. xiii.

Against whose preposterous iudge-  
ment and sickly mindes, saynte Paule  
vehemently writeth. The powers saith  
he, that be, are ordeined of god, and not  
the powers that subiectes shall chose



Jhon Hoopers sayth.

& make at their pleasures. For no mā  
of what degre, state, or autoritie soeuer  
he be being a priuate mā, (as al men be  
in a monarchi wheras one ruleth, in re  
spect of the kyng that ruleth) shuld me  
dle with the state of a realme. For it is  
god that ordayned it, and he that dis  
solueth it. Neither shold this fond opi  
nion take any place in a christian mā's  
heade, that any offices appoynted by  
god, shold cause the officers to be euell  
before god. For the lord geueth thē ti  
tles and names of greate honoure and  
loue, as Gods, and suche as serue and  
please hī, also the nurses of the church:  
as the examples of Adā, Henoch, Noe,  
with other, who were in those dayes  
veri godlye rulers, to maintain vertue  
and punish vice. This sawe not onely  
the Patriarkes, and godly men of the  
scripture, but also naturall wyse men,  
that saw and reuerenced order and pol  
licye, as Plato wyrteth, saying. As the  
Oxe is not ruled by ē Oxe, nor the goat  
by the goat, but by a more pure nature,  
to saye, by man: so the nature of man  
is more infyrme then can rule it selfe.

Therefore

Dan. ii.  
Psal. c. xvi.  
and Ex. ii.  
Prouer. vi.  
ii. Ps. ii.  
Ecap. i.  
Psalme. viii.

Psal. lxxvii.  
Ecap. xlix.

Gene. ix.

De legibus.

Therefore god appoynted, not only me  
to rule but also such men as excelled in  
wit and wisdom, adioined with the spe-  
cial & singuler grace of God, & so sayth  
*Plato de legibus: Vbi non deus sed mortalis aliquis dominatur, ibi  
malorum uel erumnarū nullum esse cūgiū:* wheras any  
mortall man beareth dominion, & not  
God, there can be none escape of cala-  
mities & miseries. Of the same opiniō  
is homer the poet, who sayth that the  
gods appoynteth theyr shieldes to de-  
fend princes, as Pallas defended Achil-  
les. That doeth Josophat the kyng in  
the place afore rehearsed, wōderfully de-  
clare. And whosoever wil consider the  
execucion & due paynes towardes evil  
doers, shal rightwel perceiue that god  
himself is i the magistrate. For Christ  
sayeth: he that stryketh with the swe-  
orde, shal perish with the sweorde.

And of the oppressours it is spoken:  
woe be vnto the that spoylest, for thou  
shalt be spoyled: So that we see god to  
defend ciuil iustice vpon earth. Abra-  
ham, Jeremy, & saynt Paule declareth  
that the ciuil policie is the ordinaunce  
of God, by suche prayer as they com-  
maun-

Math. xxvi.  
Esay. xxxiii.  
Job. xi.  
Eccl. viii.  
Gen. i.  
Jer. xxi.  
1. Tim. ii.



Thon Hoopers sayth.

maunded the people to praye for it, and  
thys prayer for the maiestates decla-  
reth what diuersitie is betwene a ma-  
gistrat christened, & a heathē. Wher-  
in Cicero dyffereth from Ilay, & kynge  
David frō Julius Cesar. Cicero gaue  
cōsel, after reason & experience to rule  
the common wealth, but manye tymes  
it toke not good effecte for lacke of the  
wysdom of God. Ilay, & the rest of the  
prophets gaue cōsel not of thē selues  
but frō god, & what pryncce soeuer obey-  
ed theyr cōsel he prospered alwayes, &  
had good succes. The same maye you  
se in the fallypons, and maner of theyr  
warres. Alexander thought hym selfe  
stronge ynough by naturall strengthe,  
to conquer his enemies. Kynge David i. Sa. xviii  
added to his slynge stones, the prayer  
and helpe of goddes name. Therfore yf  
heathen magistrates should be obeyed,  
muche more christian magistrates.

And in case the kynges maiestye of  
Englande maye fynde no lesse obedy-  
ence in his subiectes then Scipio, Alex-  
ander, and other fōūd amonge theyrs,  
England shalbe to stronge, with gods

J. i

helpe

The Confession of  
help, for al the world. But englyshmen  
I speake it with sorow, & greif of hert,  
haue learned of Cleon, a man that Ari  
stophanes writeth of, that had one fote  
in the senate, & the other in the fielde: so  
haue Englyshme one hand at y<sup>e</sup> plough  
and the other against the magistrates.  
The ministers of the churche, persons  
& vicars, one hand vpon the portesse, &  
the other to strike at the kinges crown.

They do followe the Ape that Har  
mogenes fable speaketh of, that wold  
haue had other Apes to haue builded  
houses, townes, & citie to haue defended  
them selfs from the dominion of theyr  
Lorde, and ruler man: and thoughte it  
not meete to liue in the state that God  
had appointed them: euen so subiects,  
nowe a dayes, (God amende it) wolde  
make them selues defences, citie, ca  
stels, townes, tentes, pavilions, to de  
fend them against their king, lorde and  
magistrate, and wyl not be contente to  
liue in the state that God apointed the  
vnto. But it shal happē vnto them, as  
it did vnto the Apes: their counsel and  
conspiracie shal neuer take place. Let  
vs therfore remēber s. Paul that saith  
the



Thon Hoopers sayth.

the powers that be, be of God, and not  
suche as we wolde make, and let vs be  
contented with them, and obeye thein  
for conscience sake: for such as disobeye  
and rebel against superioure powers,  
rebel againste god, & so god punisheth  
it with eternall damnacion. This is  
ynoughe to kepe euerye good man, and  
trew subiect, in obedience, to their hyer  
powers. If the reader of the scripture  
of god note the first & the secōde chap.  
of Gen. he shuld perceiue rule & policie  
or euery man wylt what synne ment: for  
the Lord gaue the superiouritie & domi-  
niō to Adā ouer al beasts. Of whō now  
we may right wel lerne obediēce yf we  
wer not worse thē bestes. Now a word  
or two of the magistrates duty: Aristo-  
tle calleth the Magistrate *φίλας νόμον* A  
keeper of the law. Let hym ble it there-  
fore indifferently withoute respecte of  
persons, in punishinge suche as trou-  
ble by inordinate meanes, the common  
wealthe: and also suche as blaspheme  
the liuing God, as godly kinges & Ru-  
lars haue done, Dauid, Josias, Nabu-  
codonozor, Constantine, & other. For  
although a Cyvil Lawe, and punish-

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ment can not chaunge the herisies of  
the mynd, neyther the desyre that men  
haue to do euell, yet when they breake  
forth agaynst the honour of G O D,  
and trouble the comunon wealtthe, they  
shuld be punyshed.

Rom. xlii.  
For the maiestrat is, as one that hath  
the two testaments tyed at hys necke,  
and shoulde defende them, as hys owne  
lyfe: and therfore saynte Paule calleth  
hym not only the reuenger of euyl, but  
the mayntener of good, and Elaye the  
prophet sayth the same.

xlii.  
Now I wyl declare my fayth con-  
cerning the external, & visiblie churche  
of Chryst, & of the ministers thereof. I  
call thys visiblie churche a visiblie con-  
gregation of mē and wemē that heare  
the gospel of chryste, and vse his sacra-  
ments as he hath instituted them. In  
the whiche congregation the spiryte  
of God worketh the saluation of al be-  
leuers, as saynte Paule sayeth: The  
gospel is the power of God, to the sal-  
uacyon of the beleuer. As though he  
hadde sayed: the gospel of chryst, wher  
it is hearde and beleued, the mynde is  
chaūged



Thon Hoopers sayth.

chaūged by the vertue of the holy gost;  
from the loue of synne, vnto the loue  
of vertue. The wyl is wrought to con-  
sente, and the consente so assysted by  
the holye ghooste, that saythe obtey-  
neth the remission of synne, and the be-  
gynninge of euerlastyng life. And these  
two markes, the true preachig of gods  
word, & right vse of the sacramentes de-  
clare what, & wher the true church is.  
Vnto the whiche church, I woulde all  
Christian men shoulde assolate them-  
selues, although there may happen to  
be some thinges desired in maners and  
discipline. For no church as touchyng  
this parte, can be absolutely perfecte.  
But where as the doctryne is sounde,  
and no Idolatry defēded, that church  
is of God, as farre as mortal man can  
iudge. And where as this doctrine and  
ryght vse of Sacramentes be not, ther  
is no church of Christ, though it seme  
neuer so holi. For in the blessed virgins  
time, the pharises, and byshops, were  
accompted to be the true church: yet by  
reason their doctrine was corrupt, the  
true church rested not in them, but in

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**John. i. v. ii** Simeon, zacharye, Elisabeth, the shep-  
herdes & other. The same doth saynte  
Paule teach vs, that whatsoever he be  
that preacheth other doctryne then the  
word of God, is not to be credited, tho-  
ugh he were an Angel of heauen. Nei-  
ther wyl suche as knowe God, harken  
vnto the: but wyl heare Christ, the pro-  
phetes and Apostels, and no other.

**Gala. i.**  
**Jo. x.**  
**Jo. iii.**  
**1. Cor. i.**  
**Rom. x.**  
**Eph. ii. iii.**  
**Esa. viii.**  
**and xlix.**

The other marke is the right vse of sa-  
craments, whereof were two in num-  
ber with the fathers, in the minysterie  
of the church, and so many yet be with  
vs in the ministerie of the churche, and  
haue annexed vnto them the promyse  
of eternal saluatiō, and also of eternall  
damnacion, yf they be contemned, and  
may be lawfully hadde. In the lawe of  
Moses was Circumcision and the pas-  
tall Lambe: & in their places we haue  
Baptisme and the Supper of the lord;  
dyuers in externall elementes, and Ce-  
remonies, but one in effect, mistery, and  
thing it selfe, saving that they? Sacra-  
ments shewed the graces of God to be  
geuen vnto men, in Christ to come: and  
ours declare & graces of god to be geue

**Gene. xvii.**  
**Exode. xii.**  
**Matth. iii.**  
**xxvi. xxviii.**  
**Mar. xiii.**  
**Luke. xxi.**  
**1. Cor. xi.**



John Hoopers sayth.

In Christ that is already come : so that  
the Sacramentes be not chaunged, but  
rather the Elementes of the Sacramē  
tes. And euerye of these sacramentes  
haue their peculier & proper promyses,  
vnto the which they hang annexed, as  
a seale vnto the wytyng. And there-  
fore be called after saynt Paule, the rom. viii.  
confirmations or seales of goddes pro-  
myses. They haue peculier elementes,  
by the whiche they signifie the heauēly  
misteries, that sacramētalli they cōtain  
& be the thyng in dede. They are called  
sacramentes. That is to saye : visible  
signes of inuisible grace. They haue  
their proper ceremonies, that testify vn-  
to vs, the obsignation, and confirmati-  
on of Goddes heauenly gyftes.

They haue also their proper commaū-  
dement, because we shulde not chaūge,  
adde, nor take from them any thing at  
our pleasures. Thus in general I thinke  
of all gods sacramentes in the ministe- exhib.  
rye of the churche. And of Baptyisme  
because it is a marke of our chrystiane  
church, this I iudge after the doctryne rom. viii.  
of saynt Paule, that it is a seale & con-  
fir-

mat. xxviii  
Mar. xvi.  
Act. viii

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firmation of iustice, either of our accep-  
tion into the grace of God for Christe,  
for his innocencye and iustice by faythe  
is ours, and our sinnes and iniustice, bi  
his obedience ar his, whereof baptisme  
is the signe, seale and cōfirmatiō. For  
although frely by the grace of god our  
synnes be forgiven, yet the same is de-  
clared by the Gospel, receyued by faith  
and sealed by the sacramentes, whiche  
be the seales of gods promises, as it is  
to be sene by the fayth of the faythfull  
Abraham. Baptyne hath his promy-  
ses as is aforesayde hys clemente, the  
water: his proper cōmaūdemēte, & hys  
proper ceremonies, washig in water.  
As for other mens opinions that saye  
cycumcision was the seale, not onelye  
of Abraham's acceptation freely into the  
grace of God by faith, but also of hys  
obedience and proper iustice: I beleue it  
not to be trewe, for S. Paul confuteth  
it, in the same place as an errour, sayig:  
Abraham had nothig wherof he might  
glory before god. If he had nothig, god  
confirmed that he gaue him, & not that  
he found in him, for S. Paul saith, that  
cycum-



John Hoopers sayth.

circumcision was the seale of the Justice that cā by faith, & not by workes. They be out of the way, that haue the lyke opinion of baptisme, for S. Paul disputeth not in that place, whether workes please god, but sheweth that our saluacion cometh by grace, and not by workes. Ther be other that think sacramēts to be the cōfirmaciōs not on- Rom. iiii. 12. ly of oure fre acceptaciō into gods fauour by sayth, but also of our obediēce towarde god hereafter. And because Infants and yong babes, cannot professe obediēce, nor put of the old man nor put on the new, thei wold exempt and defraud the yong children of baptisme. Saint Paule cōfuteeth also this Gen. xviii. opinion in e same place, Abrahā saith he, beleued god, and it was accōted vnto hym for iustice, and sayth not Abrahā professed obediēce. Therfore God confirmed his own infallible truth & promisses to Abrahā by circumcision, and not Abrahams obediēce. For if he had, he had confirmed the weake & vncertaine infirmitie of man, & not hys own, infallible truth. For Abrahā with

The Confession of

al hys obedience was infirme and vnperfect without Christ, yet was bond to worke in a godly life. As for those þ say circumcision and baptisme be lyke, and yet attribute the remission of originall synne to Baptisme, whyche was neuer giuen vnto circumcision, thei on ly destroye not the similitude and equalitie that should be betwene them: but also take from Christ remission of syn, and translate it vnto the water, and element of baptisme.

xix

As for the supper of the lord, whych is the other Sacrament, whereby the church of christ is knowen, I beleue it is a remembraunce of Christes death, a seale & confirmation of his precious body geue vnto death, wherwyth we are redeemed. It is a vylible word, that preacheth peace betwene God and man. exhorteth to mutual loue, and godly life, teacheth to contemne the world for the hope of the lyfe to come, when as christ shall appeare, and come downe in the cloudes, whyche now is in heauen as concernynge hys humanite, and no wher elles, nor neuer shalbe tyll the tyme



John Hoopers sayth.

tyme of the generall resurrection.

I beleue that this holy sacrament hath  
his proper promises, proper elements,  
proper cōmaundement, and proper ce-  
remonies. As cōcerning the ministers  
of the church, I beleue that the church xx  
is bound to no sort of people, or any or  
dinary successiō of bishops, Cardinals  
or such lyke, but vnto the only word of  
god, & none of the shuld be beleued but  
whē thei speke y word of god. Althogh  
there be diuersitie of giftes & knowledge  
amōg mē, some know moze, and some  
know lesse: And if he that knoweth lest  
teach Christ after the holy scriptures  
he is to be accepted: & he that knoweth  
most, & teacheth christ contrary or any  
other wayes, then the holy scriptures  
teache, is to be refused. I am sorry ther-  
fore wyth all my herte to se the church  
of christ degenerated into a cruyl polli-  
cy: for euen as kings of the worlde na-  
turallye by dyscēte frō theyr parentes  
must folow in ciuil regiment, rule, and  
lawe as by right they oughte: euen so  
must suche as succede in the place of bi-  
shops and priestes that dye, possesse al  
giftes, and learnyng of the hollye gost,

Math. xxvi  
Mark. xiii  
Luke. xxi  
1. Cor. xii. xi

Ephesi. iiii.

Galathi. i

The Confession of

to rule the church of Christ as his god  
ly predecessor had: so that tholy gost  
must be captiue & bondina to byshops  
seas, & palacies. And because the holy  
gost was in saint Peter at Roine, and  
in mani other godly mē that haue oc-  
cupied bishopprikes and dioces, ther-  
fore the same gifts thei sai must nedes  
follow in theyr successours, althoughe  
in dede thei be no more like of zeale nor  
diligence, then Peter and Judas, Ba-  
laham and Jeremy, Anna & Caiphas  
to John and James. But thus I con-  
clude of the mynysters, of what degre  
or digniti so euer thei be, thei be no bet-  
ter the records & testimonies, myny-  
sters and seruantes of goddes word  
and gods sacramēts. Unto the which  
they shuld nether adde, deminish, nor  
chaunge any thing. And for their true  
seruice and diligence in this part, thei  
should not be onely reuerenced of the  
people, but also honored by the magi-  
strates, as the seruants of god. And  
I beleue, & as many soules as perishe  
bi their negligēce or contempt of gods  
word, shalbe required at theyr hands.

¶

Ma. xxviii.  
1. Cor. iiii.  
Act. i  
Eze. ii.  
xxiii.



John Hoopers faith.

Of the people thus I beleue: that thei owe their dutie and obedience to god: to thei? kinge, and magistrates: vnto thei? neyghbours: and vnto thei? selues. Vnto god they owe both bodye and soule, to laude and prayse him accordig to gods booke: To call vpon him in the daies of their trouble, and vpon none els, to cōfyrme both the doctrine and thei? lyues, to promote and sette forth the glory of God.

Thei? Dutye to the kinges maiestie is thei? obediēce to him, his lawes, and the realme for conscience sake, and rather to lose both body and goodes, thē to offende his highnes, or his lawes, & when soeuer anye subiecte be called to serue w body or goodes, at home or fro hom, willingly thei must obey without questio or farther inquisition to scarche whether the kynges cause be right or wronge: for whether it bee, or be not, it maketh the death of him that serueth: i this respecte, nether better nor worse.

For I beleue such as obeyed kyng Josias and were slaine in the battaile against the Egyptians were acceptable vnto

Eccl. x. vii.

Rom. xiii.  
i. Timo. ii.  
i. Peter. ii.

ii. Par. xxxv.

The Confession of

Mathew. v  
Luce. vi  
Ihon. xv  
Romay. xiii  
Galathey. v  
Ihon. ii. iii.  
Exod. xxi  
Deu. vi  
Ephesi. vi  
Colloffi. i

psal. c xix.  
i. Corin. iiii.

unto god in Christ, thoghe kynge Josias had not þ best quarel. In this case the subiect oweth his boty, and goods unto this lawfull magistrate, and may deny him of none of them bothe. Unto theyꝛ neighbours they owe good wyl and charitie, healpe, & preservacyon of theyꝛ bodys, souls, goods, and fame, that none of all those peryshe, yf they may preserve them. Thei owe unto the selues, the study & labour to reade, and heare the scripture of God, untill such time as thei haue laid a true foundaciō of faith in christ. Whē þis done, thei be boūd to the selues, to buylde vpon that foundacion, al charitable works, as wel to god as to mā, wyth innocēcy of lyfe. After that they ow to the selues, study & dyllygence to make defences for theyꝛ true religiō agāst the deuil, the fleshe, the world, sin, the wil dome of man and superstitious hipocrites, whiche ceasse not to peruert, & destroy in mā ē image & worke of God. Away awaye I praye you with this opinion, that thynketh a man to owe no more unto hym selfe for religion, then to learne by rote the

Crede



John Hoopers faith.

Crede. x. commaundemēt's, and Vater  
noster. Saynt Paul rebuketh that oppy  
nion, as it is to be seene in his Epistle.

We owe vnto our selues, dew labours psal. cxi.  
in praying vnto God daili for the neces Genesis. iiii  
sities of both body & soul, & like wyse to

geue him thanks for al the goodnes he  
hath geuē vnto vs. Also we owe vnto  
our selues, the exchuing & auoidig of I-  
dlenes, & ocuitti, and the labours of our  
own handes, wyth the industry & gifte  
of reason, learning & wyt, to eate oure  
owne breade wyth the sweat & pain of  
our owne bodie's, according to the com-  
maūdmēt of god. Thus I cōclude my  
faith, the which being examined by the  
word of god, is catholike & godly: who  
sende vs of hys grace to feare hym, ho-  
noure the kyng, and to loue one the  
other, as Christ loueth vs

al. So be it.

The. xx. of Decembze  
Anno. M. D. and fiftye.

Lozde blesse thy Church  
and saue our kyng.